18. VISHNU, the preserver,* the nninjnrable,
stepped three steps, upholding, thereby, righteous
. acts,

19. Behold the deeds of VISHNU, through which
(the worshipper) has accomplished (pious) TOWS, He
is the worthy friend of INDEA.

20. The wise ever contemplate that supreme
station of YISHNU ;[b] as the eye ranges over the sky.

21. The wise,—ever vigilant, and diligent in
praise,—amply glorify that which is the supreme
station of YISHNU.

**SfeA VI. (XXIII.)**

The *RisU* is, still, MEDHATITHI, the son of KLNWA': the metre of
the first eighteen stanzas is *Gdyatri*; in stanza nineteen, *Pur a UsMth;* in twenty-one, *Pratishthd;* and, in.the rest, *Anusht'ubli.*

The Hymn c6nsists of twenty-four stanzas, of which the first is
addressed to YAYCT; the two next, to IITOEA and Ylru; then three,
to MITBA and YABTJNA; three, to IXDRA." and the MAE.TJTS;
three, to the YISWADEVAS ; three, to PtfsttAN; seven and a half,
to the Waters; and the last verse and a half, to Acan,

viii. 1. These sharp and blessing-bearing *JSoma* juices

the *Vdjasaneyi Sankitd* of the *Yajur-Veda;* and the Scholiast
there explains them to imply the presence of *ViMw* in the three
regions of earth, air, and heaven, in the forms, respectively, of
*Agnij Vdyu,* and *Shrya;*—fire, wind, and the sun. There can be no
doubt that the expression was, originally,

allegorical, and that it served as the groundwork of the *Paurdiiil* fiction of the *Vdm-am* or dwarf *jivatdra.*

[a] *Gopdh sarvasya jagato raMiakah,* the preserver of all the world, is the explanation of *Sdyaiia* ; thus recognizing *VisMu's* principal and distinguishing attribute.

[b] *Paramam padam,* supreme degree or station. The Scholiast says *Bwarga;* but that is very questionable.